

Work Culture of an Islamic Junior

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Work Culture of an Islamic Junior High School Teacher in Lampung, Indonesia

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ABSTRACT

Islamic Junior High School also known as *Madrasah Tsanawiyah* was introduced to the Indonesian education to produce quality education. But in reality, the quality of education is still low. One of the reasons of this phenomenon is due to the performance of teachers which is below standard. One of the factors to elevate these standards is the ethics of work culture. Work culture is a set of behavioral patterns that are inherent in almost every individual in an organization. Building a culture also means improving and maintaining positive sides. This study was conducted with Focus Group Discussion and interviews with teachers, leaders, school committes, staff and students from three different *madrasah* to see how the culture values such as integrity, professionalism, innovation, responsibility and exemplary was utilized in this study. Based on the results, it was observed that these yet the result are far from satisfaction. The reasons for this is due to the lack of communication, limited of human resources in the field of technology, and poor understanding of rules and applicable laws. Therefore, it is pertinent for the Ministry of Religious Affairs and these *Madrasah Tsanawiyah* to work closely to ensure a good working environment is achieved.

Keywords:

Integrity, profesionalism, innovation, responsibility, exemplary

INTRODUCTION

According to the Director General of Islamic Education Ministry of Religion, the low quality of education in Indonesia, both education in Islamic Schools (*madrasah*) and public schools, is due to the low quality of teachers ("Kualitas guru", 2015). As part of the goverment's, initiative, the Ministry

of Religion Affairs has sought to overcome these problems by establishing quality madrasah.

In addition, *Madrasah Tsanawiyah* boots the existence of a quality and a positive work culture. Work culture is a system of disseminating trust and values that develop in an organization and directs the behavior of all members of the organization. Organizational culture refers to a system of shared meanings adopted by members that distinguishes the organization from other organizations. Budi Paramita in Taliziduhu Ndraha (2005) defines work culture as a group of basic thoughts or mental programmes that can be used to improve work efficiency and human cooperation that is shared by a group of people. Manju N. D (2013) say work culture is a combination of qualities in an organization and its employees that arise from what is generally regarded as appropriate ways to think and act.

Furthermore, work culture is generally a philosophical concept that brings people together in an organisation and motivates them to deliver their level best. Such work culture binds students and teachers in *Madrasah Tsanawiyah*. By standardizing work culture, with certain applicable rules and regulations, the leaders and teachers will indirectly be bound so that they can form attitudes and behaviors in accordance with *Madrasah Tsanawiyah's* mission and vision. The formation process will ultimately produce professional leaders and teachers who have high integrity. Patimah, S (2018) said that building teacher performance must be with emotional intelligence, motivation and professional leadership that will become part of the school culture.

To create a conducive climate, is started from self-habitation effort which then formulates school culture. It is defined as the basis of assumptions, norms and values, and the culture of artifacts distributed by school members, which can affect school functions (Maslowski, 2001). Germston and Wellman in Zamroni (2016), have said this is the values and goals of the school that are held together, through assistance and cooperation

among school residents, who together plan for the future, and jointly solving the problems faced.

Based on a pre-survey of *Madrasah Tsanawiyah* in Lampung Province, it was found that the implementation of work culture did not run optimally, as evidenced by teachers who did not comply with work discipline, displayed tardiness and attitudes of non-compliance to uphold the school's mandate to carry out their duties and obligations as a teacher, as well as behaviour that reflected non exemplary values and attitudes in teaching and learning activities. According to the aspects of productivity, teachers only rely on textbooks provided by the Ministry of Education and the Ministry of Religious Affairs as learning resources, with limited use of audio visual aids in their teaching. During this time, many teachers who were already civil servants were too late to apply for promotions because of difficulties in compiling scientific papers.

The above illustrates how important it is to conduct research on the work culture of *Madrasah Tsanawiyah* teachers so that researchers get a comprehensive description of the application of values, rules, philosophy and behavior habits of *Madrasah Tsanawiyah* teachers as stated in the five values of the work culture of the Ministry of Religion. Based on the research background above, this study aims to answer the following research questions: How is the work culture (integrity, professionalism, innovation, responsibility and exemplary) of a *Madrasah Tsanawiyah* teachers in Lampung Province?

LITERATURE REVIEW

The Indonesian word for culture is derived from the sanskrit term, 'budhayah' which is the plural form of 'buddhi' or mind, and compound words which mean the power of the mind. In other words "culture is the power of the mind in the form of creativity, intention and taste. Hence culture or the development of culture is the result of creativity, intention and taste. " (Joko

Widagdo, 2004). According to Nurkholis (2006) culture is basic assumptions and beliefs among members of groups or organizations. However, Nanang Fatah (2000) in his book, *School Based Management* defines culture as a mental attitude and old habits that are inherent in every activity and work. Zamroni (2000) considers culture as a view of life that is shared by a community or group that includes ways of thinking, behaving, attitudes and values that are reflected both in physical and abstract forms. Likewise, according to Aan Komariah (2008) culture is a way of life that embodies values, norms, habits, work, experiences, and traditions rooted in a society and influences the attitudes and behavior of each person or community.

Thus there are several elements that must be fulfilled so that they are referred to as culture; specifically, culture is the result of human thoughts, feelings and beliefs about something; culture is a habit or belief that becomes a guideline or view of human life; and culture influences the behavior of human life itself. In community life or organization, humans need a work culture as a set of behavioral patterns that are inherent in each and every individual in an organization. Building a culture means also, improving and maintaining positive aspects, and trying to get used to (habituating process) certain behavioral patterns in order to create new and better ones. Hadari Nawawi (2003) explains in his book, *Human Resource Management*, that work culture is a habit that is repeatedly carried out by employees in an organization; violation of this habit is not strictly sanctioned, but must be adhered to in order to carry out the work to achieve the goal.

Meanwhile, according to Osborn and Plastrik's (2003) in the book *Human Resource Management* they explain that: "Work culture is a set of behaviors and psychological frameworks that are deeply internalized and shared by members of the organization". Thus, work culture is a philosophy which values become the nature, habits, and driving force shared by each individual in the work environment of an organization. If it is associated with the organization, the work culture in the organization shows how

organizational values are learned or imposed, and declared with the frequent use of certain modes so that people can observe and feel it.

The scope of meaning of each value of the work culture, is explained as follows:

- 1) Discipline - Behaviour that is always based on applicable rules and norms inside and outside the company. Discipline includes adherence to legislation, procedures, traffic, work time, interacting with partners, and so on.
- 2) Openness - Readiness to give and receive correct information from and to fellow partners for the benefit of the company.
- 3) Mutual respect - Behaviour that shows respect for individuals, duties and responsibilities of other fellow partners.
- 4) Cooperation - Willingness to give and receive contributions from and/or to partners in achieving company goals and targets (Moekijat, 2006).

The function of work culture aims to build human resource beliefs or instil certain values that underlie or influence consistent attitudes and behaviours, and familiarize staff with a way of working in their respective environments. The existence of a strong belief and commitment reflecting certain values, for example, getting used to quality work according to standards, or according to customer expectations (organization), are effective or productive and efficient. The fundamental purpose of work culture is to build a full human resource so that everyone realizes that they are in a 'customer-supplier' relationship that demands communication with others effectively, efficiently and encouragingly. Work culture strives to transform traditional communication into the behaviour of modern management, so that it implies trust and a spirit of high cooperation and discipline.

According to Taliziduhu Ndraha (2005), work culture can be divided into two elements, namely:

- 1) Attitudes toward work, namely the preference for work compared to other activities, such as relaxing, or simply obtaining satisfaction from

the business of his own work, or feeling forced to do something only for his survival.

- 2) Behavior at work, such as diligence, dedication, responsibility, caution, thoroughness, strong willingness to learn their duties and obligations, likes to help fellow employees, or vice versa.

The Ministry of Religious Affairs has a slogan citing sincere charity as the basis for the culture of existence which must be implemented to all institutions within the Ministry of Religion of the Republic of Indonesia, including *Madrasah Tsanawiyah*. The five basic culture values are: integrity, professionalism, innovation, responsibility, and exemplary. These five values are then interpreted and elaborated in the form of positive and negative indications. By guiding the 5 values of the work culture, every Ministry of Religion apparatus is expected to carry out their duties and functions as well as possible through high-performance, and avoid all forms of violations and irregularities. By applying these values, the school culture will produce good performance and impact the competence of qualified graduates. According to A.A. Voronov et al. (2018) such steps must be undertaken through savings and budget financing of the educational function implementation in general and paying more attention to the education quality as well as the results, i.e., graduates' competence and their ability to work.

In 2015, the application of these five values of work culture were simultaneously introduced into the ranks of the Ministry of Religion throughout Indonesia. The following are 5 points of the Ministry of Religion's Work Culture Value. (Indonesian Ministry of Religion, 2017).

1. Integrity

Integrity is the balancing between heart, mind, words and actions that are good and right. Integrity is defined as a concept that shows consistency between actions and values and principles. In ethics, integrity is defined as the honesty and truth of one's actions.

2. Professionalism

Professionalism means working in a disciplined, competent and timely manner with optimum results, and to reflect competence and expertise. Professional employees must be able to carry out the mandate well in order to obtain optimal processes and results. Managing the tasks and responsibilities to obtain mastery in their field of work, which means being professional in their field.

3. Innovation

It means perfecting existing systems and creating new and better things that benefit the community. "That the Bureaucracy apparatus is not a machine, we must innovate to create new innovations in each field, of course something new brings many benefits in accordance with the context of the situation."

4. Responsibilities

Responsibility means working thoroughly and consistently. Each employee must have the awareness to fulfil their organisational obligations through dedication, hard work and perseverance. Ministry of Religion employees must be fully aware that their work must be accounted for. This will fortify their stance to always be on track when carrying out their respective duties. The task that lies ahead is to determine how to be able to improve the Ministry of Religion namely in terms of responsibility towards each other, superiors, the community, and above all, to GOD our creator.

5. Exemplary

Exemplary means being a good example for others. It reminds us that as a Ministry of Religion apparatus, we must be an example in their respective environments because we are in the institution of the Ministry of Religion, an institution that foremost serves religion. Direct and indirect public perception means that we who understand religion, must work in the Ministry of Religion to reflect its mission of having in depth knowledge of religion and disseminating this knowledge to those who seek the same.

METHODS

This study used a descriptive qualitative approach, meaning the results of exploration of the research subject or participants through observation with all its variations and in-depth interviews, and Focus Group Discussion (FGD). Machnagten & Myers (2004) in Norhayati Yahaya et al. (2017). FGDs are capable of generating discussions that expand ideas on certain matters.

Research Location

This research was carried out in the Lampung Province, Indonesia and focused on *Madrasah Tsanawiyah* teachers in Bandar Lampung, Way Kanan Regency and South Lampung Regency as research subjects. Interviews and FGDs were conducted with leaders, teachers, employees, *madrasah* committees and students who had information relating to the teacher's work culture. This research began with sorting out secondary data obtained from the Lampung Ministry of Religion, and the results of field observations, from the information obtained by researchers carrying out research in three (3) *Madrasah Tsanawiyahs* in Lampung Province namely; *Madrasah Tsanawiyah* in Bandar Lampung (accreditation A), *Madrasah Tsanawiyah* in South Lampung (accreditation B), and *Madrasah Tsanawiyah* Ma'arif I Bumi Mulya Way Kanan (a representative of private *madrasah*). The use of the data obtained was based on the belief that the data is valid and can be accounted for.

Data Analysis Method

Data analysis consisted of three activities that occurred simultaneously, namely: data reduction, data presentation, and conclusion drawing/verification. These three activities were focused on the following explanation:

- a. Data reduction is an electoral process, continuously focusing on simplifying, abstracting and transforming rough data that comes from written records. Data reduction is a form of analysis that sharpens,

classifies, directs, discards unnecessary data and organizes relevant data in such a way that conclusions can be drawn and verified.

- b. Presentation of data involves the possibility of drawing conclusions and taking action based on the prepared data.
- c. Efforts to verify conclusions were carried out continuously by researchers through interviews while in the field. In addition, data pertaining to work culture, was also obtained via descriptive qualitative data from the results of observation, documentation, interviews and triangulation relating to the teachers in *Madrasah Tsanawiyah* in Lampung Province.

RESULTS AND DISCUSSION

In general, the implementation of work culture in general *Madrasah Tsanawiyah* in Lampung Province is guided by the five values of the work culture of the Ministry of Religious Affairs which includes integrity, professionalism, innovation, responsibility and exemplary. The five work cultures in their implementation were reflected in the following aspects:

1. The integrity of the *Madrasah Tsanawiyah* teachers are seen to be determined and desire to perform well. There is no indication of corruption of funds, but there are still teachers who commit time corruption, such as not going in class on time and going home early. Good habits and positive behavior to form a professional organization culture must be fostered. This is because building a culture of an organization is very important. Khan (2016) in his research concluded that organizational culture is one of the critical components for any organization to attain competitive advantage. Organizational culture is born from the habits of the members of the organization which are measured in four dimensions, namely: involvement, consistency, adaptability, and mission.
2. Professionalism was shown by the teacher's performance in accordance with the job and their competency, earnestness in carrying out their tasks,

doing the work measured in accordance with the specified target, receiving applicable awards and penalties in accordance with the applicable rules. One of the weaknesses of *Madrasah Tsanawiyah* teachers is that they do not follow the changes that occur in the world of education. This can be seen from the way of teaching, using conventional methods, and limited learning resources. Teachers must have an attitude of open mindedness and they must be ready to accept changes. This can be challenging as results of research by Hongboontri and Jantayasakorn (2016) in Thailand show that good teaching practice determines the development of teacher professionalism. Lack of cooperation between teachers, individualism attitudes, and not wanting to share between teachers is a culture that does not support teacher professionalism.

3. The majority of *Madrasah Tsanawiyah* teachers have obtained Masters in their education and have attended various trainings. But there are still some teachers who lack motivation to increase their personal capacity. Cooperation between the Ministry of Religion and *Madrasah Tsanawiyah* is needed to create an atmosphere that supports a good work culture.
4. Responsibility is indicated by the attitude of the teacher who is responsible completes task on time, prepares lessons before time, and quickly resolves the problem both the problem of students, parents, or fellow teachers. However, there are still some teachers, especially senior teachers who have no commitment to their duties and responsibilities.
5. In the exemplary attitude, the *madrasah tasanawiyah* teachers have shown a commendable attitude and are able to be an example for students and all school residents. Services provided to students and school residents are getting better.

The five cultural values of *Madrasah Tsanawiyah* in Lampung province also had positive impacts, both internally (including educators and education personnel) and externally (the community) This was evidenced by the improvement in the performance of educators and community services. This

is in line with the results of the study by Kadir et.al (2016) entitled *The effect of organizational culture, interpersonal communication, work motivation to teacher's performance*, shows that an organization has to be conducive in order to produce teachers who are motivated to enhance their performance to a higher level. In line with the results of the study by Khuzaenil et.al (2013), work culture affected employee performance. Work stress had no effect on employee performance. Job satisfaction had no effect on performance. The implication of this research was to establish that a strong working culture decreases work stress and increases job satisfaction, which ultimately improved employee performance.

Challenges that hampered the five values work culture implementation of *Madrasah Tsanawiyah* in Lampung Province were;

- 1) Lack of communication especially for private *Madrasah Tsanawiyah* in Waykanan, because the location is quite far from the provincial city so communication access is very limited. This condition is also experienced by other private *Madrasah Tsanawiyah* in Lampung.
- 2) Limited human resources in the field of technology. Based on the results of the data analysis, most of the *Madrasah Tsanawiyah* teachers still lack knowledge in technology which leads to teachers using very basic teaching tools in their classroom.
- 3) The lack of understanding of the teachers on the rules of the Ministry of Religion which includes the criteria for promotion and violation of work ethics hinders good working culture to be absorbed in their daily working environment.

The solutions to the problems faced in this study are; 1) To improve professional communication between *Madrasah Tsanawiyah* and the ministry of religion. 2). To conduct training in IT for educators in *Madrasah Tsanawiyah*; and 3). To disseminate information in regulations regarding promotions for teachers and disciplinary violations.

This research theoretically had implications for the firm beliefs held by person or groups of people regarding actions and goals that should be used as the basis or identity of the organization in carrying out its activities, setting organizational goals or choosing from several other alternatives when carrying out actions. In optimizing the internalization of the five values of the work culture in *Madrasah Tsanawiyah* which are Islamic education institutions, they must be able to show the outside world that *Madrasah Tsanawiyah* are able to compete with other educational institutions. With the internalization of the five values by the teachers of the *Madrasah Tsanawiyah*, it is expected to improve the quality and competence of Islamic education in *Madrasah Tsanawiyah* and in general. According to Rina Puspita Dewi (2008), the good work culture also provides benefits including; maintain a harmonious and harmonious work environment, creating regular working conditions, creating orderly and safe working conditions, ensure the implementation of work rights and obligations, prosperous and prosperous workers, and enhancing a high and dynamic work ethic.

The practical implications of the research results of the internalization of the five cultural values of the Ministry of Religion for the development of *Madrasah Tsanawiyah* are:

1. Helping owners of educational institutions/foundations and other *Madrasah Tsanawiyah* residents to understand the concept of the five cultural values of the Ministry of Religion, and its application in the educational world from comprehensive management of inputs, learning processes and output;
2. Assisting teachers and *Madrasah Tsanawiyah* heads in understanding performance indicators for teachers and *heads respectively*, and the five values of the Ministry of Religion's work culture and higher quality *Madrasah Tsanawiyah* development strategies; and
3. Helping educators and education staff to understand the organizational paradigm, work culture and quality of *Madrasah Tsanawiyah*, which

values cannot be separated from one another. Various studies show how important work culture is because it will affect other components of the school. Machwati and Wibowo (2015) result of the hypothesis testing shows that there are positive and significant effects of the teachers' work culture, commitment, and motivation on the schools' organizational atmosphere (Adjusted $R^2=0,418$).

CONCLUSION

The five cultural values of the work of *Madrasah Tsanawiyah* teachers in Lampung Province have a positive impact, both internally (including educators and educators) and externally (the community.) This is evidenced by the improvement in the performance of educators and community services. Challenges that hampered the implementation of the five cultural values of work in *Madrasah Tsanawiyah* are: a. communication that is less than optimal; b. limited human resources in the field of technology; and c. poor understanding of the applicable rules set by the teachers.

The solutions to these problems are: a. improving the professional development of communication of the teachers; b. conducting technology and informatics training for teachers, c. disseminating rules and regulations that apply to the teachers and civil service apparatus of the Ministry of Religion; and d. providing appropriate reward and punishment standards.

The most dominant work culture that must be owned by the teachers of *Madrasah Tsanawiyah* in Lampung Province is the aspect of professionalism and being role models, because to become a teacher, one must be able to prioritize aspects of professionalism and become a role model for students and the community. In addition, students' character building is also influenced by a competent teacher.

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